palm's sap started to flow April 14 and stopped June 22. The gross income of the owner was $54 of which $12 was spent for tan-bark, leaving a net profit of $42. The money from guhang sales, deposited in a "bamboo bank" (a pole of the house wall), was not counted until the buri died so the figures are probably accurate.

The price of a mature buri in Siaton ranges from $10 to $25. In the municipal tax records buri owners are assessed one dollar for each palm. If the mananguete is not the tree's owner, profits are divided in several ways. Sometimes the profits are split 50-50 after the owner has deducted what he considers the buri's value. In another case the mananguete received one-fourth of the profits plus all the free guhang his family could consume. The money from the sale of guhang from this buri was deposited in a bamboo bank kept in the palm. The owner said he did not want to keep the cash in his near-by dwelling "because I might be tempted to gamble with it."

The buri's value is also reflected in the number of disputes that often result concerning its ownership and use. Three court cases occurred during my residence concerning the illegal use of another person's buri. In one case the defendant was accused by the plaintiff of illegally using two of his buris to make guhang and asked $100 damages. There are many quarrels over buri palms that do not reach the local court. An example of such a quarrel that happened in Naga is given on the next page.

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One time Ingoy [informant's first cousin] came to my place and started to make gubang from my buri. I was gathering coconuts for a Chinese in the poblacion. My wife and children were left alone in the house. My children were playing in the space under the house. Suddenly Lucia [informant's wife] heard buri palm leaves falling and she shouted to the children not to go near the tree. But Ingoy was in the tree and he answered: 'I'm the one here cutting leaves. What do you want? Where is your husband? I want to fight him because I want to go to San Ramon [penal colony in Mindanao].' So my wife immediately got me and I came home but he was gone. For three or four days I stayed in the house but Ingoy did not return to the buri.

One day he passed near my house carrying a sack of corn to be ground. I called him: 'You come here.' Ingoy said: 'Why?' I said: 'I want to talk with you.' He said: 'You come here if you want to talk to me.' So I went to him and asked him: 'Are you the one who cut my buri?' Ingoy said: 'Yes. I did it.' I said: 'Is it true you said you wanted to fight with me and go to San Ramon?' Ingoy said: 'Yes. It is true.' So I hit him three times. But he did not try to fight back. Nicara was weaving in a house near-by and she laughed. Ingoy's sister who saw us fighting cried: 'Please do not kill Ingoy.' [Informant imitated female voice of Ingoy's sister.] So Ingoy went on his way and his wife was crying but he left my buri alone.

Ingoy complained to the barrio lieutenant. He told him that I and my children ganged up on him. But I said I have witnesses and if he wanted to bring the matter to the court I was willing. But he never did. It was Ingoy's wife who brought Ingoy back to his house because after this quarrel he did not go home directly. I told Ingoy: 'It is not like before when I was small and whatever you and my relatives said I had to follow blindly. Now I have to take care of what is my own. Our parents usually quarreled and now that our parents are dead, their children will be the ones to quarrel.

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If the flow of the sap decreases or stops there are various remedies for the situation. A gash may be cut in the side of the palm's trunk at its base and a small fire built near the incision. The sap may resume its flow but the fire gives it a smoky taste. Others repeat the lihi previously described each day adding the fluid from the bottle until